Both as regards the intrinsic interest of th theme and from a literary point of view, the volume antitled General Greene, by Capt. FRANCIS V. GREEND (Appletons), is one of the most satisfactory narratives in the Great Commanders series. With the single exception of Washington, no Revolutionary Genera made so deep an impression on the minds of his contemporaries or established such abiding claims upon the gratitude of their deendants as did the subject of this volume. I is a curious fact, and one which bears witnes to the good sense of the American people, that in the case of Greene, even more than in the case of Washington, less heed should have been paid to brilliant achievements in suits of warfare. Greene was in active wice from the beginning to the end of the Bevstutionary war, and during the latter part of the struggle he was an independent comman der throughout an extensive territory. we concur with the author of this parrative in pronouncing the fight at Eutaw Springs a drawn battle. Greene never gained a victory upon a field where he personally commanded. t was not, however, by the tactics known as Fabian that he was successful in driving the British, though possessed of a greatly superior force, within the walls of Charleston, and was justly acclaimed by the States of North Caro-Hns. South Carolina, and Georgia as their lib erator. Far from avoiding battles, he continually invited them: but what was characteristic of him, as of Washington, was the fact that he never suffered a defeat to become a rout, but immediately after encountering a reverse resumed the offensive. He was, in short, one of those Generals who would not stay whipped; indeed, he never considered himself whipped, and thus inspired at once unshaka-ble constancy in his own men and superstitious misgiving in the enemy. When one meas ures the odds against him, as regards not only the quantity and quality of soldiers, but every kind of armament and supplies, one can hardly credit the magnitude of the work secom plished by him in less than a year after he took command of the wreck of the Continental army which, under Gates, had suffered ighominious defeat at Camden on Aug. 16, 1780 To contrast vividly the situation with which Greene had todeal with that in which, at the end of some twelve months, he placed the States that he had come to rescue, we cannot de better than to reproduce some sentences from pages 165-166 of the book before us The author points out that, in the four months' preceding Aug. 16, 1780, the Britis had more than made up at the South what they had lost at the North during the two years between the battle of Long Island and the evacuation of Newport. Against the sur render of Enryoyne they had matched the capitulation of Lincoln with the force stationed at Charleston, and they had offset the retreat from Pennsylvania and Jersey by the sabiugation of the two Carolinas and Georgia and the destruction of Gates's army. "Such," says the writer of this narrative, "was the situation when Greene went to the South, not so much to command as to create an army Within nine months from the time he arrived he

had reconquered Georgia and the Carolinas

with the exception of Charleston and Savannah

and though defeated in several engagement

he had manœuvred Cornwallis into Virginia."

where Washington was to fall upon that com-mander with the French army and what was left

of the Continentals. Almost at the same instan

Greens defeated, or at least forced to retreat

Carolina at Eutaw Springs, and drove it Into

Charleston. These two events practically put

an end to the war, although the treaty of peace

was not finally signed until two years later.

As these words express the judgment of his-

tory and as the record of Greene's campaign

in the Carolinas is familiar to all Americans

we shall limit ourselves in this notice to that

section of this narrative which deals with the

earlier part of the subject's career

the remnant of the British army in South

Nathaniel Greene was born on Aug. 7, 1742 where, the author does not definitely say, but avidently it was in Warwick Rhode Island He was descended in the fourth generation from John Greene, a surgeon of Salisbury. England, who landed at Boston in 1635, but presently aided Roger Williams to found the colony of Rhode Island. It was John Greene who, with a few others, purchased from the indians in 1641 a tract on the west side of Narragansett Bay, about four miles wide and twenty miles long, which was eventually samed Warwick in gratitude for the kindne shown the settlers in 1644 by the Earl of Warwick, then Lord High Admiral of the colonies John Greene was one of a committee of ten selected to organize the colonies, under the charter of 1643, and his son was one of the ten "Assistants" to the Governor named for the first year of the charter of 1683, which, so relatively liberal was it, remained in force until 1843. The descendants of John Greene multiplied rapidly in Warwick each generation furnishing men conspicuous in the community, including Governors, Deputy Governors, Secretaries of the colony, and Delegates to the General Assembly. The subject of this narrative was the fifth of a family of sine children. His father, also named Nathaniel, was a Quaker preacher of the most narrow minded type. His son had reason, in after years, to express regret that his father's " mind was overshadowed with prejudice against liter-ary accomplishments." His devotion to the tenets of the Friends did not prevent him from amassing worldly goods. He was, it seems, a landed proprietor and the owner of forge, grist mill, flour mill, and sawmill, as well as a store for the sale of general merchandise. All the eight sons of the Quaker preacher were put to work at the forges or mills at an early age. At his death, in 1771, his inherited, it seems, undivided interests in the property, and continued the business ointly, under a firm name, but Nathanie Greene never paid any attention to it after he joined the army in 1775. Its value, exclusive of real estate, was appraised in 1743 at unward of £10,000, which, as the author says, was, in those days, a considerable We are rold that the principal product of the forges was anchors. These, with the flour made at the mills, were transferred across the bay to Newport in sloops, which brought back cargoes of ore and black sand from Pennsylvanta and wheat and coal from Virginia.

At the age of 30, Nathaniel Greene wrote sadir to an intimate friend. "I lament the want of liberal education. I was educated a Quaker, and among the most superstitious sort; and that of itself is enough to cramp the best of geniuses, much more mine." He eraved knowledge from his childhood, and his father, being one of the most prosperous men in the colony, was abundantly able to send his san either to Harvard. Yale, or King's College. But to his father such a course would have seemed most sinful. He employed an itinerant teacher in the long winter evenings to teach his eight boys to read, write, and eigher. These acquisitions made, he considered that the Holy Scripture and the writings of George Fox and Robert Barclay would afford ail needful or useful knowledge. Against this programme. Nathaniel the rounger, rebelled and, after much hositation, his father so far yielded as to allow him to study geometry and a little Latin, under a village teacher. This taste of knowledge stimulated the lad to devise means for procuring books, and, accordingly, he made miniature anchors and other toys of iron; the next time the cloop took her oad of wares to Newport he went in it and, baving sold his toys for cash, purchased Locks on the Understanding and Watts's Elements of Logic. At Newport he also made the acquaint ance of Lindley Murray, the future grammarian who although rounger than Greene, was eager to talk with him about books and studies. In his nineteenth year a lawsuit in the family led Greene to surchase Jacob's Law Dictionary. A little later he bought Blackstone, and then a Dictionary of Arts and Sciences It was not, however until he moved to Coventry and built a

his taste for books. Then he gradually accumulated a library of 250 volumes, well chosen and solid works, which had cost him hard earned money, and which he thoroughly tared reading them over and over: the books included English and Roman histories, Vattal and Home translations of Homer. Cmear, and Horace, Butler's Analogy, Plu tarch's Lives, Turenne's Memotra, guson's History of Civil Society. Spectator, and the writings of Pope, Swift, and Sterne. Although it is true enough, as Sir John Lubbock has pointed out. and as the author of this parrative reminds us, that a good education can be obtained from a hundred well selected volumes, nevertheless up to the close of his life, Nathaniel Greene felt conscious of defects in his training. The stters, however, cited in this volume show that he acquired a perspicuous and effective style and, as for the occasional errors in grammar and spelling, the counterparts of these may be found in the correspondence of contemporaries who had better opportunities for education.

TT. Nathaniel Greene was returned to the Gen eral Assembly in 1770, and thrice afterward reliected. But, so far as the extant record show, he did not play a conspleuous part. It seems certain, however, that he acquired much the same kind of influence over his fellow members which Washington, at the same date, exercised in Virginia; for, otherwise, it is impossible to explain the extraordinar confidence which they placed in him on the outbreak of war. At the session of the Assembly in December, 1774, Greene, although not that year a member, and only a private in the Kentish Guards, was appointed one of committee of five-the other four being field officers of militia-to revise the militia laws. and, after the battle of Lexington, the Assembir chose him Brigadier-General over the heads of all the militia officers, and placed him in command of the Rhode Island contingent of the army selected for the slege of Boston. The selection was made by a unant mous vote, a fact which can only be explained on the assumption that he had convinced his associates in the Assembly that, although still young, he was possessed of unusual intelligence, trustworthiness, and determination Whatever the cause, the choice was wisely made, for he who, at the age of thirty-three left his home, his young wife, and his little manufacturing establishment, to serve uninterruptedly through a war of transcenden moment to his country was destined to be come the most illustrious man that Rhode Island has produced. It appears that, during the year preceding

his appointment to the command of the Rhode Island contingent, Greene had purchased in Boston all the books obtainable on strategy tactics, and military organization; that he had studied them to good effect is manifest from his being intrusted with the duty of revising the militia laws. That he had also be come a master of drill and in the use of arms is clear from the success of his efforts to convert a lot of farmer lads into a body of soldiers. It certain that, after Washington's arrival his military secretary, Col. Reed, described Greene's command as comprising the bestdisciplined and appointed regiments in the American army. On the transformation of the colonial militia into Continental troops, which presently took place, Congress commissioned four Major-Generals and eight Brigadier-Generals, one of the latter being Greene. Before the end of the war, all of these twelve Generals, except three, had disappeared from the army list, and all but Greene had ceased to old active commands. On the evacuation of Boston, Greene moved

his brigade to New York, whence he was pres-

ently transferred to Long Island, and, as he

was shortly promoted to the rank of Major-General, all the troops on Long Island were formed in a division under his command. The line of fortifications which he built to defend Brooklyn on the land side proved to be so wel traced and so strong that Howe, after his vietory of Aug. 27, did not dare to assault it, but sat down to a regular slege, and thus gave Washington sa opportunity of withdrawing the remnants of his defeated army to New York. While the works were in progress Greene kept constantly drilling his men, and trying to bring his new regiments up to the standard of those he had commanded at Boson. Unfortunately for him, and for the American cause, just at the time when Howe was preparing to land upon Long Island. Greene was prostrated with a malarial fever contracted in the swamps of Gowanus Bay. For several days he was at death's door, and was then removed to the Sailors' Snug Harpor to what is now Broadway and Ninth street. "Gracious God! To be confined at such a time!" he wrote to his brother as soon as he recovered. The battle of Long Island was fought without him, and was a crushing defeat. All historians concur in contributing the disaster largely to his sickness and absence. Even Bancroft, though far from being prejudiced in Greene's favor, speaks of his absence as "an irreparable loss." It is a reasonable surmise, in view of what he accomplished afterward at the South against odds equally great, that, had Greens been in command instead of Putnam and Sullivan, he would at least have retarded the British advance, and brought his men within their lines in good condition. As i was, but for Washington's extraordinary skill and quickness of action, the whole American

army would have been captured. TIT. A word should be said about the subsequent loss of Fort Washington, where Magaw surrendered nearly 3,000 men, besides cannon and stores. This misfortune was the basis on which Lee and Gates founded their opposition to Washington, an opposition which night have been averted for a time by the sacrifice of Greene. Charles Lee, jealous of the growing reputation of the Rhode Island General, who was already talked of as the probable successor of Washington in case aceldent should befall him, did his utmost to cast discredit on Greene; but Washington assumed the full responsibility which in truth, devolved upon him, and neither then or afterward, consured Greene in any manner for his connection with the affair. Greene, whose headquarters were at Fort Lee was Magaw's superior officer, but Washington arrived at Fort Lee nearly three days before the assault on Fort Washington was made, and although Greene undoubtedly advised that the latter post should be defended vigorously, the decision lay with the commander-in-chief and no one could divide with him the responsibility. As a matter of fact, he did not feel sufficiently sure of his own opinion to overrule the views of Greene, supported, as these were, by all the officers of the garrison. It may also be said that, had Fort Washington been defended as gallantly as had been Bunker Hill, Greene's opinion would have been vindicated by the vent, and Washington's hesitation justified. As no such defence was made, the country sustained an irreparable loss, for which Wash ington never attempted to shirk his responsibility by pleading the advice of his subordi-nates. Greene, on his part, never answered criticism by calling attention to the indecision of his chief.

To what extent Greene participated to planping the movements which resulted in the battles of Trenton and Princeton the author of this narrative finds it impossible to say. It is pertain that Greene was fully cognizant of the plans against Trenton, for before they were carried out he wrote to Gov. Cooke of Rhode Island, "I hope to give the enemy a stroke in few days," and we know that it was Greens's division which first entered Treaton, seized the artillery of the Hessians, and cut off their retreat. Bancroft, though never partial to him. admits, in reference to this midwinter campaign, that the most useful of all the general officers was Greene, and what Washington thought, was shown by a refusal to allow Greens to leave Jersey, although successive proposals were made to sand him to Rhode Island and to the northern army under Schuyler.

In July, 1777, Greene came into sharp col-

lision with Congress, and particularly with John Adams, Chairman of the Board of War, on a question of promotion. Fronch officers were beginning to arrive in considerable num bers under contracts made with Silas Deans in Paris, by which they were to have very high rank. At their head was M. do Coudray, who and been a Colonel of artillery, and it was rumored that he was to be appointed chief of ertillery in place of Knox, with the rank of Major-General, his commission to antedate the commissions of Sullivan and Greens. They did not relish the idea of being overslaughed, and, n conjunction with Knox, notified Congress that, if the report about Du Coudray were true, they should request permission to resign. Congress unanimously passed a resolution drawn by John Adams, the gist of which was that the protesting Generals should either apologize or resign. They did neither, and, after receiving a calm and convincing letter from Greene, Congress dropped the subject, and provided for Du Condrag without displacing Knox or superseding Sullivan and Greens

At the Brandywine, where more men were engaged than in any other battle of the war, it is well known that Greene saved the Continentals from annihilation. At the head of two brigades of Virginians he covered nearly four miles of road in forty-five minutes, and, reaching Sullivan's division as it was in full retreat, opened his ranks to let the fugitives pass through, and then retired slowly and in good order before Cornwallis, contesting every inch f ground and using his artillery to great advantage. After falling back in this manner until he came to a narrow pass, flanked or each side by woods, he made a determined stand, and held his own until twilight against s force three times as numerous. Nothing but the skill and courage of Greene and the conduct of the regiments under his command saved this defeat from being turned into a rout which would have involved the destrucion of the army. At Germantown Greene's division nearly turned the scale, and victors semed within the grasp of the Americans, when a panic seized them, and they began a precipitate retreat. Washington attributed this panic to the dense fog, which made it imcossible to see more than thirty paces, and eft the different divisions to fight independently, without common command. As Greene's division covered the t was. When Clinton evacuated Philadelphia and undertook his march through Jersey to Sandy Hook, Greene and two other Generals supported Washington's decision to attempt to stop him, against the dvice of Lee and the majority of the council of war. In the ensuing battle of Monmouth Greene commanded the right wing. For the failure of the Rhode Island expedition in the

of the British from Newport. Without following in further detail Greene's career up to 1780, we may sum up his services had been at Washington's right hand. He had been in every battle in which Washington had commanded, with the single exception of White Plains. Washington had detached him occasionally, but had declined all requests to permit him to go far away, or remain long. Greens had, in short, become the chief subor linate on whom Washington principally relied. His complete confidence in Greene's judgment and ability was to be attested when the hour came for their intimate association to end. Ipon the defeat of Gates at Camden, Congress elegated the nomination of a successor to Washington, and he at once conferred the apointment upon Greene. Thenceforth Greene's esponsibility was to be scarcely, if at all, inferior to that of Washington himself, and how admirably he discharged it is known to the nost casual reader of American history.

summer of 1778, Greene was in no wise re-

sponsible, being under the orders of Sullivan,

whose bad temper and lack of tact in dealing

with the French were largely chargeable with

Home Life of the Ancient Greeke We are indebted to the Messrs. Cassell for

publishing a translation from the German of work unique within its province. The Home Life of the Ancient Greeks, by Prof. H. BLUM-NER. It would be difficult to exaggerate the amount of research, not only in the byways of Hellenic literature, but amid inscriptions and the remnants of Helleule art, which was requisite to enable one to discuss the present sub ject in a trustworthy and exhaustive way. The various aspects of the author's theme have been examined by modern historians of Greece only in an incidental fashion, and the result has been that most of those who are tolerably amiliar with the events of Heilenic history have had but a faint conception of the ordinary daily life of the Greeks. An attempt, indeed was made on a small scale, and under the guise of a novel, to supply the information in "Charles," but those who have not seen that tou de force, that mosaic of relevant quotations. rould be at a loss, if suddenly requested, to reecunt how a young man at Athens, let us say in the time of Pericles, would be brought up in respect of his domestic and social surround-Prof. Elumner's work represents undoubtedly the most satisfactory effort to fill he gap left by the historians. After a preliminary chapter on costume, he ries a Greek child from birth and infancy through the process of education through marriage and household life, through social entertainments, and, final y, through sickness to death and burial. There are supplemental chapters on grmnastics, music, and dancing, on religious worship and public festivals, among which the theatre was included, on war and seafaring, agriculture, trade and handicraft, and finally, on the fundamental institution of the Greek worldslavery. The sources from which the author has collected his information are, as we have ndicated, of three kinds, literary, artistic, and epigraphic. The literary sources, though they supply a large amount of detail, seldom give complete pictures of social conditions. The ncient comedy may be regarded as the most fertile literary source of our knowledge of private life. The comedies of Aristophanes, for instance, deal with the imme late present, and thus supply a mine of wealth for the student of Attic existence. The socalled New Comedy of Menander would be even more useful if we possessed more than a few fragments of it. The imitations of it in Plautus and Terence have to be used with caution. since the Roman poets often introduced traits from Roman life. Historians, whether ancient or modern, seidom, as we have said, go out of their way to supply the desired material. It is otherwise with the orators, whose private orations in particular throw side lights on many incidents of daily life, and give an insight into private affairs such as is seldom gained elsewhers. The value of the writings of Plutarch and of Lucian, considered from the present point of view, is diminished by the fact that, after Greece came under Roman dominion, new manners and customs took root. For those, therefore, who desire to delineate home life as it existed in the classic period of Greek antiquity, the shortcomings of literature must be made good by the vestiges of art. The vase paintings, of which many have been served, supply a great quantity and variety of pictures of Greek life. Frof. dinmer has drawn largely on this source of information, not only in his text, but in the pictures chosen for illustration. Serviceable, also, have been the small terra cotta figures which often represent with vigorous truth subjects from real life. It remains to point out that inscriptions not only ske out our knowledge of political and legal conditions, but supply interesting detalls of private life. As, in most cases, the period of an inscription can be as-certained by the character of the writing, or by other peculiarities, one is not here liable to make chronological mistakes, and refor the

As regards Greek costumes, there is a great deal of misconception current even among those who are supposed to have made a study of the subject. When one speaks of female

customs of a later period to earlier times.

dress, for instance, most people think of the draperr of the female figures in the Parthenon marbles, while, as regards male garments, their minds at once refer to the figure of Sophocles in the Lateran, or of the Eschines of Naples. As a matter of fact . It is entirely wrong to regard the costumes of these figures as typical of Greek dress. They represent neither the costume of all Helias por that of the whole classical age. Generally speaking, one must distinguish both in male and female Greek costumes two kinds of garments, first, those which are cut in a certain shape and partly stitched, and secondly, mantles of various shapes which are draped on the figure, and only acquire their form by means of this draping. As a rule, it is the under garments which are stitched, while the upper garments are draped. The names which were used throughout almost the whole of Greek antiquity for the two chief articles of dress were, for the under garment, chiton; for the upper garment, bimation. These terms were employed for both male and female clothes At Athens and throughout Ionia the long linen chiton remained as the under dress of older people till shortly before the time of Thucydides. Then it was discarded or reserved for the richer classes and for festive occasions while the short woollen chiton became thenceforward the universal dress. This is usually found on vases in the form of widish garment sewn together below the girdle, and above it, divided into two parts, a front and back piece, put on in such a manuer as to be fastened together by pins or fibulm on the shoulder. If the chiton was allowed to fall quite free it usually went down about as far as the knees; but it was customary, when unimpeded movement was required, to draw up a part above the girdle and let it fall in folds below it. Subsequently chitons were made with the upper parts sewn together, and with armholes or short sleeves, which nowever, never covered more than a part of the upper arm. Long sleeves falling to the hand belong exclusively to barbarian costumes. From the time of Thuerdides onward the name himation was used for the cloak worn over the chiton, while what had been the alternative term, chlains, was only retained for s special kind of cloak, distinct rather by its material than by its shape. We have called the himation a cloak, but perhaps it should rather be called a mantle, for it was a four cornered and probably an oblong piece of cloth. If the right arm was to be kept free, the himatio was drawn through under the right shoulder and in front, folded across the body and chest, while the end of it was thrown back across the left shoulder or else over the arm. The other mode of wearing it, and the one commonly followed by the ordinary citizen, was to draw the cloak over the right arm and shoulder so that, at most, the right hand was exposed, and then to throw it back again over the left shoulder. This arrangement was facilitated by small weights of clay or lead sewn on the points, which belped to keep the cloak firmly in its place. It was, however, a special art which required practice, and robably also assistance, to produce beautiful and harmonious drapery with the himation, and the social position of the wearer was disclosed by the way in which he wore his mantle, which ought neither drawn up too far nor fall too low. At home. as a rule, only the chiton was worn. It was not considered seemly to be seen thus in the street. It was just as incorrect to appear only in the himstion without the chiton. The absence of the chiton is very common in works of ort, but this is a liberty taken by artists to avoid concealing the body entirely by the dress. Shirts and trousers were unknown for Greek male dress: the latter were Oriental and appear only on monuments representing bar barians. The woman's chiton or peplos differed from a man's by being longer; it descended to the feet, fitting closely to the figere, and was provided with an opening for head and arms. The girdle was worn ather low down, not immediately under the breasts or round the waist, but round the hips, and fell down somewhat in front. The peplos was put on by means of a slit between he breasts, which often descended as far as the feet, and was fastened by a large number of fibule or hooks. Women also often wore second garment covering breast and shoulders, and fatling down nearly as far as the girdle but how this was connected with the chiton is not clear. There was sometimes a third overgarment, which, however, must not e confused with the himstion. The latter was worn as a cloak, which, both in its shape and in the mode of wearing, corresponded absolutely to the mantle worn by men. The only distinction was that the women often drew up their cloaks so high as to cover the nine chiton sleaves were worn, but they were asually half sleeves, with openings fastened by buttons or hooks. The existence of a chemise cannot be proved with certainty, alhough sometimes in vase pictures representing bathing scenes short garments with little leeves, which cannot well be anything but chemises, are worn under the chiton. In more common use was the band called strophion corresponding to the modern corset, used to check the excessive development of the breasts, or to hold them up when the firmness of youth was gone. About the color and pattern of dresses; little is known. A general inference may be drawn from the works of art that bright color and rich orna-

As a rule the Greeks wore, as we do, lighter stuffs in the summer and heavier ones in the winter. So far as outer garments were concerned, very thin or transparent tissues were eserved for the hetairm, respectable wo men using them only for underclothes. The stuffs introduced from foreign parts, such as cotton and muslis, could be worn only by the rich; silk, even in the Alexandrine period, was very rare and expensive. The ordinary citicen, as we have said, wore woollen clothes alayes and countrymen wore felt-like materials. and even skin or leather. In Greek antiquity coverings for the feet were not so essential an tiels of clothing as they are at the present day, at all events not for the male portion of the population. At home and in summer, men, as a rule, went barefoot; not only slaves, but artisans and other members of the lower classes went barefoot out of doors also, as well as people who desired to harden their bodies, like Socrates. When worn, the tootgear of the Greeks was of two kinds, namely, sandals, which were mere soles tled under the foot, and actual boots. Between the two, however, there were a great number of transition stages, so that it is sometimes impossible to say to which of the two classes some footgear belonged. Sometimes the strape of a sanda! were so numerous and so complicated that they covered almost the whole foot, and thus resembled a perforated shoe. The boots somewhat like ours; they covered the whole foot, and were laced or buttoned in front, over the lustep, or at the side. For women, low shoes, stopping short at the ankle, were the rule, if they did not wear sandals. They were usually pointed at the toes. Huntsmen, countrymen, and the like were high boots reaching to the shins. These generally had broad toes and thick soles, but, like the ordinary shoe, no heels. There was also a kind of slipper covering the upper part of the foot in front, while the back was covered with straps, and another kind which left the toes quite free while covering the rest of the foot. The number of names for footgear used by the ancient writers is so large that we may conclude that the fashion often changed. The Greeks distinguished between shoes which, like our slippers, could be wern on either foot and those which were made on particular asts for the right and left foot. The latter were regarded as more elegant, for great stress was laid on having shoes well fitting and not too wide. The Greeks said of people who were too comfortable shoes that they

were especially popular.

H.

a rule, leather, but occasionally feit. They were mostly black, but colored shoes are oceasionally mentioned, especially for women Stockings were unknown to Greek antiquity but sometimes in extreme cold it was the custom to wrap for or felt around the legs. As arule, too, men went barcheaded, though in bad weather they might wear some head covering. Generally speaking they distinguished, as we do, between hats and cars. The hat, whose distinguishing mark was the brim, originated in Thessaly, but spread to other places, and at Athens was regarded as the characteristic riding beadgear. Women, who vere seen out of doors much less frequently than men, had less need for head coverings, and commonly contented themselves with drawing the himstion over their heads when ther went out. When in the country or travelling, however, women often were hats similar to those of the men, though with a narrow brim. The terra cotta figures from Tanagra give numerous examples of a light straw hat with a pointed crown and broad brim. fastened by a ribbon, and balanced the head. For further protection against the sun women often used sunshades, which were made to fold up like ours As a rule, however, ladies did not carry them themselves, but were accompanied by a slave, who performed this office for them. A word should be said also about the methods of wearing the hair. The monuments as well as the writers show that men wore their hair long, down to the fifth century. Sometimes the hair is depicted of such length and thickness that it seems almost incredible that it could have been so much developed in the case of a man, even by the most eareful treatment. It did not often hang quite loose, however, but was tied back somewhere near the neck by a ribbon. Sometimes, after being tightly tied together in one place, the hair was interwoven with cords or ribbons lower down, so that it fell in a broader mans than where it was tied together, but by no means hung loose. Another mode of dressing the hair of men was to tie it in such a manner as to resemble a broad and thick band, some what like our headdress of the last century. Most commonly in the sixth and fifth century men plafted their long hair, and laid the plaits eround the head. The hair on the forehead was also dressed with care, regular little curls arranged in one or more rows above the brow being very common. At a later epoch the long flowing hair of the men disappeared, aithough only youths and athletes were their hair quite short. It was not till the latter half to grow naturally and simply. After the time of Alexander the Great it became the custom shave the whole face. At the period when the men began to emancipate themselves from elaborate headdresses, a simple and beautiful fashion also became common among women Their hair was usually parted in the middle and either fell in slight ripples loosely down the back, or else was drawn up in what we call the Greek knot at the back of the head. Some times the knot fell far down the neck; at other times, where the hair was combed upward from the face, the knot was placed higher up; or, again, the knot would be developed into a flattened nest or wreath. A frequent orns. ment was a narrow band or fillet entwined with the hair, or laid around the hair and forehead. Kerchiefs were also much worn, almost the whole hair, sometimes so that the hair on the back of the head should be visible

There were, too, a variety of metal ornaments,

which were fastened into the hair, either to

Let us glance very briefly at the education

of an Athenian boy. It was left entirely in the

hands of individuals. The State provided no

public schools, but only appointed certain

oards whose duty it was to see that there

were no offences against traditions or morality

Athenian boys, when they had completed their

sixth year, were intrusted to the charge of an old slave called a pedagogue, whose duty it was,

not to train or instruct them, but simply to ac-

company them to and from school, or on their

walks, to watch over their behavior, and to

earry their books and playthings. After

teen the control of the pedagogue either ceased or assumed a different char-

acter. Instruction at Athens was distributed

under two headings, namely, gymnastics and

music, the latter term comprehending the

subjects over which the muses presided.

boy had reached the age of six-

ommitted in the private institutes.

keep it firm or else for decorative purposes.

well as the teaching of music. The boy was first taught his letters, their names and shapes and then shown how to combine them into syllables, and next into whole words. At the same time instruction in writing began. The master made single letters and words for the pupils to copy in the space left free under his lines. The place of our slate was taken by a wax tablet on which letters were scratched with a pointed stylus made of bone, ivory, or metal. It was only more advanced pupils who were allowed to use such expensive materials as papyrus and reeds for writing, and even then, on ac count of the expense, they were not provided with new paper, but wrote on the back of what had already been used. For reading lessons the poets were chiefly used. Homer was emmentation were most popular in the oldest period, and afterward came into vogue in the ployed as the school book of the Greeks from the earliest period to the fall of the Byzantine noch of declining taste; the classic period empire. Many teachers prepared anthologies made but a sparing use of either. As regards of various writers for reading purposes: those patterns, it seems that checks and diamonds were chosen who were, by their contents, best adapted for the minds of youth, such as Hesiod, Theognia, &c. The boys thus, by their reading and learning, acquired a knowledge of mythology, while at the same time the most important ethical principles were inpressed on them. We are cautioned by Prof. Blumner not to rate too low the results of this instruction. A people who knew, how to appreciate the tragedies of Æschylus, who could understand the comedies of Aristophanes, must have possessed a degree of culture which, in many respects, was far above the average of the present day. It was, of course, easier for pupils to acquire a large amount of mythological and literary knowledge when natural science, geography, history, and foreign languages were all disregarded. We should add that, in reading, the elements of prosody were learned, but these were more fully treated when music was specifically studied. It is no longer possible to say how arithmetic taught, but it is pronounced probable that, at Athens, instruction in it was given at home rather than at school by means of concrete objects, which enabled children to learn the principal notions and relations. As regards method, counting on the fingers was very common in Greece. More complicated calculations were performed by help of an abacus, with little stones, an ancient invention of the Egyptians, in which the arrange ment of the stones on the parallel lines of the board determined their value as units tens, hundreds, &c. Education in these clomentary subjects occupied the first years of school life. In the twelfth or fourteenth year the instruction in music began, and was given by a special master called the harpist. It is well known that the Greeks regarded music not as a pleasant distraction for hours of recreation, but rather as an essential means of ethical development. The main object was not the attainment of facility in execution on any instrument, but rather ability to render as well as possible the productions of the posts, especially the lyrists, and at the same time to accompany oneself suitably on a seven-stringed instrument. Accordingly most time was given to instruction on the lyre, while the cithara, on account of its louder sounding board, was for the most part reserved for the use of professionals. The flute | ages, how devoted many citizens were to which, naturally, could not be played by a their judicial duties, and how all their thoughts singer, was on this account less popular in Athens. Outside of playing on stringed instruments and singing, no musical instruction was given at school during the best period of Attic history. Boys left school when they had

tunities for doing so, even as early as the fifth century, by attending the lectures of the annhists. We should add that instruction in the elements of geometry was coupled with the teaching of arithmetic as early as the time of Socrates, and Plate even suggested teaching

boys the first principles of astronomy. Passing to gymnastic training, Prof. Binm. ner points out that the buildings in which this was received were not, as was formerly subposed, the gymnasia, but the wrestling schools, a name given to these establishments because wrestling and running were regarded as the most important exercises, although others no doubt were practised. The wrestling school was not a public institute, but a private undertaking onducted by a teacher of gymnastics who was paid by less. The gympastic course had a double purpose, in the first place to teach boys a modest and dignified bearing, and in the second to train them in the principal exercises. Besides wrestling and running, these included jumping, for which purpose dumb bel's were commonly used, throwing the quoit and the spear. Boxing was not included in the in struction given to boys. That and the pancra tium, a combination of wrestling and boxing. were reserved for the gymnasium, which was not entered until later. In his eighteenth or nineteenth year the hoy had to take his nath as a citizen; his name was entered in the book of the deme, and he received a warrior's shield and spear. It was between this ceremony and his leaving school (which took place in his sixteenth year) that he was trained in the gymnasium, which was a State institution.

What apparatus had the Greeks for measur ng the time, a thing which we deem indis pensable for our daily occupations? Such measurement does not seem to have been re garded as of so much consequence in Greek antiquity; at all events, for a long period, the means for exact division were wanting. The Greeks had no exact arrangement of days exending from midnight to midnight, with tweny-four hours of equal length, but, instead, they listinguished between day time and night time, calculating from sunrise to sunset, and, naturally, the length of a day or night would differ according to the time of year. The day they divided into twelve equal parts, but the length of these, of course, would vary secording to the length of the day. For this purpose they made use of the shadow east by the sun, the most primitive apparatus being the shadow pointer, which was simply a stick fixed in the earth, or a column, the length of whose shadow supplied the standard for calculating the hours. The length of the shadow would obviously change from morning to wening, but the change would vary according to the time of year, so that the succession of the seasons had to be taken into account. Such hadow pointers seem to have stood in public places, where every one could make use of hem, with the help of the lines drawn on the ground: they could only be set up in private wellings when these had large open spaces to which the sun could have access all day long. Sun dials were not invented until a much later period, probably about 270 B. C.; water clocks, however, are said to have been made by Plato, and the instrument was of great value because it enabled one to calculate the hours of the night as well as of the day. These water clocks, like our hour glasses, marked a definite period of time by the flow ing away of a certain quantity of water.

Let us now glance at the manner in which an Athenian spent his day. It seems probable that early rising was the rule at Athens, and that not only the artisans began their rork directly after sunrise, but that the schools, too, opened very early. The morning tollet did not occupy much time. In washing, a slave poured water over his master from a ower, and some substitute for soap, such as fuller's earth, or lye, was used. Breakfast was a scanty meal, consisting generally of unmixed wine and bread. After that, artisans, or others who had a definite trade, went to their daily occupations; but the citizens who had no regular profession would, unless attracted by some such pursuit as hunting, spend the morning hours in visiting their friends, practising gymnastics, or visiting the barber to have their hair arranged, or their beards cut or shaved. The barber shops were meeting places for all who desired to hear the news, a custom which still prevails in that part of Italy which used to be known as Magna Gracia. It is well known that the news of the defeat of the Athenian expedition to Sieily was first made known in a barber shop in the Pirmus. Thus far, we have followed a citizen through the first quarter of a day. These included instruction in grammar as The second part was devoted to visiting the ut a bazaar and exchange. Marketing at Athens was not undertaken by the women or their servants, but by the masters of the household, who were accompanied by slaves, and themselves purchased the food, and in articular the fish, which they desired. It was not until the third century that it was considered unseemly for the master of the house to make his own purchases. At midday the market was usually over; then the men went home and took a slight repast, not by any means the chief meal, but rather something like our luncheon. Many people contented hemselves with the remains of the previous day's dinner, but others had fresh warm dishes served. The afternoon was spent in various ways; some took a little midday nap, but this was not very general. Men of serious disposition devoted these hours to intellectual pursuits, while those who were inclined to idleness would go, even in the afternoon, to houses devoted to dice throwing and drinking. The club rooms, which were specially devoted to social intercourse, were doubtless very full at this time. Between the third and fourth divisions of the day the Athenians generally took a warm bath as a preparation for dinner. It has not been ascertained to what extent the State owned the tathing establishments. It is certain that many of them were maintained by private persons. Those bathers who had plenty of slaves used to bring one with them to carry the necessary utensils, such as towels, oll flasks, and strigils or scrapers, and to watch over his master's clothes. The scene la the bath houses an hour before dinner was extremely animated. Talking and joking went on, and sometimes even singing, though that was regarded as unseemly: In the rooms devoted to refreshment, knuckle bones, or dice, or ball were played, and an opportunity for wine drinking was given, at least in later times. Toward sunset, or in winter after sunset, the men returned home for the principal meal, or else went to the house of some friend who had invited guests. In the latter case the meal was a good deal prolonged, and followed by drinking which extended far into the night. These who dined at home were in the habit of retiring early, unless the cares of business or study kept them awake by lamplight.

There were also, of course, many other occupations, partly serious, partly entertaining. which filled up the life of the Greek citizen At the time of the highest political development of Athens in the fifth and fourth centuries, political and judicial duties occupied a considerable amount of a citizen's time. Even if he did not fill any of the numerous unpaid posts, or sit in the Council of Five Hundred, whose duty it was to hold preliminary discussions, he still had to devote about forty days of the year to the ordinary popular assemblies. in addition to which there were often extraordinary meetings. Supposing the lot should have appointed him to be one of the six thousand jurymen annually chosen, this gave him plenty to do for his year of office, for besides the meetings, he had to acquire information about various suits as to which he had to give his opinion. We know, chiefly from Aristophand actions were often centred in this activity. which by no means always exercised a good mors! influence over them. Rich citizens also performed voluntary public services, the socalled liturgies, which consisted partir in enattained the age of adolescence, that is, about | tertaining the people by providing scenic or their sixteenth year, although those who choric representations gymnastic games and wished to extend their education had opporchoric representations, gymnastic games and

stributions to the State, such as the equin mant of a man-of-war at one's own expense These voluntary services not only imposed on the rich sittlens considerable money burdens but also took up a great deal of their time, since they had to superintend and arrange the work. Another change in the monotons of daily life was supplied by the religious feets. val, in which the Attic calendar was unusually rich, and by the theatrical performances with which the readers of Thiriwall, Grote, and Curtius have been made familiar. We should mention also that those who possessed estates in the country, even when they lived in town, often went out to them to look a tertheir management. Hunting and bird carening were also very popular diversions. On the other hand, fishing, which was carried on with both lines and nots, seems never to have lacome a fashionable sport. Travelling played a far less important part in the life of the Greeks than it does at the present day. In ancient times almost the only inducement for travelling was business. The Greeks never attained to as great perfection in road making as the Romans. Apparently those roads were kept in best condition which led to the ca tional sanctuaries, and here regular tracks were cut out of the rocky ground, and there were places for passing other carriages, hairing places, &c. In classic times, however, it appears that carriages were seldom employed. They had, nevertheless, to be resorted to on long journeys, especially when women travelling; then the Greeks wern four-wheeled earringes, and they also had smaller two-wheeled carts. But, as a rule, en travelled on borseback or on muleback, and very often on foot, followed by one or many slaves, who carried the necessary luggage and utensils. If it was needful to spend the night anywhere, the widespread and beautiful custom of hospitality enabled them to find shelter. When, in later times, this custom fell into desuctude, many people entered into a sort of treaty of hospitality with men in other towns, which was usually handed on to the descendants. Sometimes whole districts formed a league of this kind with one another or a single rich man would become the guestfriend of some foreign community.

Even in the most succinct notice of the home Ife of the ancient Greeks it is impossible to

overlook the institution of slavery, on which all the social and economic conditions of aniquity were based. Among the ancient trocks slaves took the place of machinery, for they were tolerably cheap to buy and maintain, and thus a factory of any kind worked by slaves was a good investment for capital, if the owner had a sufficient comprehension of bustness to undertake the direction himself, or if he had a good overseer. To own slaves who made money by the work of their hands was not regarded as "mechanical" so long as their owner kept his own hands from the work. Thus the father of Demosthenes possessed a kmile factory; the father of Isocrates a flute factory, while Lysias and his brother owned a shield factory of over 120 workers. Very often a slave proprietor who did not understand the ousiness himself would let out his slaves as well as his house to othera. It sometimes happened, too, that slaves who had learned some profession, would make an agreement with their masters to pay them a certain proportion of their earnings, and keep the rest for themlives. Thus it might turn out, as it did with the Russian seris before their emancips. tion, that a slave would become richer than his master, and, under such circumstances, it would be easy for him to secure manumission The right of citizenship was seldem conferred on slaves when they were set free; they retained cortain obligations to their former master, who became their patron, and who usually inherited their property if they died without heirs of their body. In households they rendered indispensable assistance. For example they discharged the functions not only of cook and of baker, but of weaver, fuller, and em broiderer. In the country they worked in field and meadow, cared for the vineyards and olive gardens, guarded and attended the cattle, and almost always fliled the office of steward Slaves, moreover, who possessed some intellectual culture served their masters as secretaries or readers, or helped them in scientific labors, but such services were me rendered by the barbarian slaves of the Greeks than by the Greek slaves of the Romans. The protection given to slaves by the State was small, but there were differences in different cities. At Athens the master might not kill a tal crime, cases of necessary defence being of course, excepted. The violator of this market, which was not only a market proper. law, however, was not punished as if he had case of mansiaughter. Further shelter against excessive ill treatment on the part of masters was given by the right of sanctuary which permitted a slave to take refuge at the altar of some god. In other respects the State took little notice of slaves, except to forbid certain things, such as gymnastic exercises, love-making with free citizens, and participation in certain festivals and sacrifices. Che acteristic of the view held of slaves were the

tion in certain festivals and sacrifices. Characteristic of the view held of slaves were the arrangements for the reception of their testimony in a court of law. It was taken for granted that they could only be induced to speak the fruth by direct physical computation, and consequently they were always questioned under terture. Somewhat inconsistent with the general treatment of slaves at Athens is the fact that those who belonged to the Mate were intrusted with police duties which permitted them to exercise certain powers over citizens.

No attempt is made by Prof. Phimner to guess at the number of slaves in Greece. He has no doubt, however, that the number was very greet; it was a sign of the greatest reverty to own no slaves at all, and Fachines mentions as a mark of a very modest household that there were only seven slaves to six persons. If to such donestic slaves be adied the many thousands in the country, in the factories and the mines, and those who were the property of the State and the temples, it seems indisputable that their number must have considerably exceeded that of the free inhabitants. The injurious influence of this part of the population who were chiefly barbarians, was selt in many ways, and though it was not as disastrous in Greece as in flome, ret it is probable that the speedy fall of Greece from her political and social height and the sad picture which she presented under Roman domination were due in very great part to the institution of slavery.

HANS FON BULOW.

His Pamous Prirade and His Inclination for Political Life.

The name of Hans von Bulow, who died on Tuesday, is associated with the careers of many great Germans. He knew Heinrich Heine in the post's last days of suffering. He was an intimate friend of Ferdinand Lassalls, the greatest of socialistic agitators and the founder of the present Social Demogratio party in Germany. His correspondence with Lassaile has long been published, and has become part of the literary and political history of the period.

He had talked repeatedly with Blamarck

and was a warm and intelligent admirer of the old Chancellor's statesmanship. Although he had known well such princes of his profession as Warner and Liszt. Billow did not take the deepest pride either in music or its masters. Bismarck once wrote to the old Emberor that he might better have served his Majesty on the battlefield than in the Cabinet. He felt that he was a born soldier, not a hern statesman. Bulow's discontent was of a similar naturel, bestite all his successes in misic he never forgot the days when he studied for political life, and his association with the great politicans of the statics and seventies often roused in him ferm that he had mistaken he calling, especially when reminded of the conspicuous part played by one of his name in Carman Mionstries and Embassies.

To the last he would not keep his tongue out of politics, for he followed the course of published the everything he observed forly a less days after imperor william had warned these objecting to his role that they might shade the objecting to his role that they might shade the objecting to his role that they might shade the objecting to his role that they might shade objecting to his role that they might shade the objecting to his role that they might shade the objecting to his role that they might shade the days after imperor william had warned these objecting to his role that they might shade from the least the fill of the condict has programme be asswered the repealed calls by taking act the handbrooked and dusting his also have gave a to be in our the smallness of his relation to leave the imperial city by the next train.

Helms also made little Bismarck an appearance with pain and made little Bismarck and positive was regarded as a greenes to be the market posities often caused early the feet market posities often caused early the same first part to same and he market posities often caused early the old Chancellor's statesmanship. Although be had known well such princes of his profession